to a growing body of literature reevaluating the efficacy of early modern Catholic reform.

THE COLLEGE OF WILLIAM AND MARY, WILLIAMSBURG, VIRGINIA — CELESTE MCNAMARA

Rituals of prosecution. The Roman inquisition and the prosecution of philo-Protestants in sixteenth-century Italy. By Jane K. Wickersham. Pp. 430. Toronto–Buffalo–London: University of Toronto Press, 2012. $80. 978 1 4426 4500 4

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After the appearance of John Tedeschi's groundbreaking work *The prosecution of heresy* (1971), in recent years several histories of the inquisition in sixteenth-century Italy have been published, including Paolo Simoncelli's *Inquisizione romana e riforma in Italia* (1988); Adriano Prosperi's *Tribunali della coscienza* (1996); Christopher Black's *The Italian inquisition* (2009); and the monumental *Dizionario storico dell'Inquisizione* (2010). The subject remains a rich field for scholarly investigation, as this most recent contribution shows. Wickersham's book is the first that manages to draw a clear picture of how inquisitors were theoretically equipped to identify the various and often subtle types of heretical behaviour and how they proceeded in the practical exercise of their functions. The author examines the reality of different inquisitorial trials in light of four influential manuals that provided basic instructions to guide the action of inquisitors: the *Directorium Inquisitorum*, written in 1376 by Nicholas Eymeric, printed in 1503 and then expanded by the Spanish Dominican Francisco Peña; the five-volume *Tractatus de haeresi* by the jurist Prospero Farinacci (1616); Cesare Carena's *Tractatus de Officio Sanctissimae Inquisitionis* (1636); and Eliseo Masini's *Sacro Arsenale overo Prattica dell'officio della Santa Inquisitione* (1621). The examples adduced suggest that inquisitors developed a prosecutorial culture capable of identifying and punishing an elusive crime by joining a well-established intellectual tradition of focusing on ritual practice. Some scholars may have some difficulty in accepting that the study excludes other manuals on heresiology and/or inquisitorial procedure whose knowledge might provide a different narrative, such as Alfonso de Castro's particularly well-received *Adversus omnes haereses* that went through twenty-six printings between 1534 and 1578. This criticism about reception aside, Wickersham's enviable examination of primary and printed sources is fully successful. It is comforting to know that there was some logic in such an illogical flaw-laden institution.

UNIVERSITY OF ZURICH — EMIDIO CAMPI

Censorship and civic order in reformation Germany, 1517–1648. Printed poison & evil talk. By Allyson F. Creasman. St Andrews Studies in Reformation History.) Pp. xi+291 incl. 4 ills. Farnham–Burlington, VT: Ashgate, 2012. £65. 978 1 4094 1001 0

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This University of Virginia dissertation, published in the *St Andrews Studies in Reformation History* series, examines censorship in the imperial cities of the German

south-west during the 'Empire's tumultuous long Reformation', from Luther's Ninety-Five Theses through to the end of the Thirty Years' War. It aims to reassess the Reformation's spread by examining how censorship impacted upon public understanding of reform. Criminal court records, trial transcripts and journals of this very long period are the main sources of the research; we know that there was no Index in the free and imperial cities of Germany (p. 25). Creasman dares to challenge our traditional understanding of the urban Reformation by exploring how the Germans appropriated and adapted the printed message to their own purposes, assuming that texts and ideas enjoyed a relatively free circulation during those 130 years, which one could discuss after 1560–70. However, the five chapters mainly discuss the city that gave the Peace of Augsburg its name. The first two chapters analyse censorship laws within the Holy Roman Empire and the evolution of urban censorship policies – which mainly aimed at the preservation of communal consensus and public order. After 1555 the Augsburg authorities were eager to suppress prints against the papacy, but it was not easy to police confessional conflicts, and Creasman gives us good examples in chapter iii. Chapter iv deals with the the 'Calendar Conflict', mainly in Augsburg, with the introduction of the Gregorian Calendar, which for Lutherans violated the Peace of Augsburg and 'highlights the way in which rumour, song, and print combined to feed dissent and frustrate official control' (p. 148). Individuals were even arrested or exiled. However, was what was true for biconfessional Augsburg the same for the rest of Germany? Before brief conclusions, the last chapter analyses censorship during the Thirty Years War. The war demonstrated that the efforts of Catholics and Protestants in Augsburg to police conformity were ultimately unsuccessful. Starting in 1629, the civic ideal of communal cooperation collapsed. It would be interesting to draw some comparisons with Reformed cities like Emden and Heidelberg, or even Geneva. We would see that at times there were no significant differences. Finally, it is regrettable that all sources and quotations are translated into English without the original Latin or German in the footnotes. Responsibility for this rests not with the author but with the publisher who wanted to shorten the book: *O tempora o libri*!

GENEVA MAX ENGAMMARE

Faith and act. The survival of medieval ceremonies in the Lutheran Reformation. By Ernst Walter Zeeden. (Trans. by Kevin G. Walker of *Katholische Überlieferungen in den lutherischen Kirchenordnungen des 16. Jahrhunderts*, Munich: Aschendorff, 1959.) Pp. xxix+152 incl. 3 maps. Saint Louis: Concordia, 2012. $36.99 (paper). 978 0 7586 2701 8

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One of the many differences between the Lutheran Reformation and that of the Reformed Churches was the status of religious material culture. Luther's concept of *adiaphora* – things indifferent – meant that unless some ecclesial worship practice or tradition was directly prohibited by Scripture, then it should remain optional. This applied not only to music and certain parts of the Latin mass and ritual gestures, but also to such things as candles, crucifixes, paintings, incense and vesture. Where Lutherans lived in the shadow of Reformed rulers,